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The LUTHERAN Witness

A wonderful and horrible thing is committed in the land; The prophets prophesy falsely and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?
Jeremiah 5:30-31

T. LOUIS, MISSOURI

February 10, 1948

OLUME LXVII - No. 3

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

St. Paul's Lutheran Church, Concordia, Mo., recently received a thankoffering from one of its members in view of an unexpected refund on his gas bills.

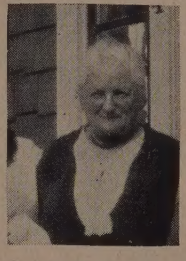
Marooned in stalled busses near Saint Matthew's Ev. Lutheran Church, Newark, N. J. (the Rev. J. R. Weber, pastor), thirteen persons spent the night of Friday, Dec. 26, in the recreation room of the church. The pastor's daughter, Evelyn, made her way through the deep snowdrifts to invite the bus passengers into the church, where her father served them coffee, tea, and milk. To enable them to keep warm during the night, he showed them how to operate the furnace.

The treasury of the Central District of our Synod during 1947 received a total of $951,872.20 from members of the District. Of this, $475,054.87 went into the budget for missions and training missionaries. This is the largest sum ever recorded in the history of the District, and exceeds its "Fair Share" of $425,000 by $50,000. For the Centennial Thankoffering $215,593.16 were given. Non-budget items amounted to $261,224.17. The total of nearly a million dollars does not include contributions for home purposes or contributions for extracongregational purposes which were not remitted through the District treasurer. Funds for European relief generally did not pass through his office either.

The Japan Ev. Lutheran Church, which had a prewar membership of over 6,000 souls, in January, 1947, appointed a committee to reorganize the Lutheran Church in Japan and "in the spirit of close co-operation to realize the aims of the true Church while remaining within the Kyodan" or Church of Christ in Japan. Ultimately realizing the impossibility of achieving this objective in the Kyodan, the Japan Ev. Lutheran Church has now withdrawn. A statement issued in the matter declared in part: "From the time of the Reformation it has been the traditional belief of our Church that the true Church exists where the Gospel is rightly taught and the Sacraments are rightly administered. Accordingly, we maintain that true church unity must be based on unanimity in regard to these two principles, and that there can be no true church union without a unity of faith."

Station KFUO will broadcast a Lenten DX (distance) program, on 850 kilocycles, during the night of Friday, March 12, to Saturday, March 13, 2:00—4:00 A. M., C. S. T.; 3:00—5:00, E. S. T.; 1:00—3:00, M. S. T.; and 12:00—2:00, P. S. T. A DX souvenir will be mailed to all who report reception of the program. The purpose of these DX programs is to serve especially those persons who cannot hear our regular broadcasts. With 5,000 watts power, these programs reach from coast to coast.

Mrs. H. Buegel, the first pastor's wife of our Synod to take up her residence with her husband in Western Canada, is making her home in Grand Forks, N. Dak. It was fifty-five years ago that she left St. Louis and went to Winnipeg, Manitoba, Canada, where her late husband founded Immanuel Lutheran Church. Services were held on the ground floor of the store building shown on this page, while the pastor and his wife occupied the upper story.



Mrs. H. Buegel

Mr. and Mrs. John A. Beyer of Saratoga Springs, N. Y., on Thanksgiving Day, 1947, celebrated their sixtieth wedding anniversary. Mr. Beyer opened his first business on his twenty-first birthday, Oct. 2, 1885, and is still in business today. In addition to looking after his business, he has been an enthusiastic missionary, spreading the Gospel far and wide by means of tracts. In the course of several decades he has distributed more than one million of these tracts, and many instances have come to light where they directly influenced the life of a reader. Mr. Beyer's efforts in behalf of spreading the Gospel were taken note of in the *American Lutheran* and in a recent issue of *Today,* our Synod's Journal of Practical Missionary Procedure. Two sons among the nine children of Mr. and Mrs. Beyer are clergymen in our Synod. H. A. Beyer is pastor of Good Shepherd Lutheran Church at Dover, N. J., and J. A. Beyer is serving in the deaf mission at Columbus, Ohio.

Mr. Lawson M. Holler, late membe Augustana Lutheran Church, Hick N. C., died Dec. 22, 1947, at the age ninety years. Born when the Missouri Synod was barely ten years old, Mr. Holler held the distinction of having read every issue of the LUTHERAN WITNESS, except one. He taught the Bible class in his church for over forty years, and by the fearless confession of the truth he contributed much to esta lishing conservative Lutheranism in area. His wife preceded him in death 1944 at the age of ninety-four.

L. M. Holler

Grace Lutheran Church, Queens V lage, N. Y., the Rev. Louis S. Wagner, pa tor, arranged a series of nine Bible Ho Meetings on Wednesday evenings, t first of which occurred on Oct. 8. T First Epistle of St. John was made the su ject of special study. Since its incepti last spring the Bible Hour has proved ve popular at Grace Church, as is evidenc by the average attendance of sixty at ea meeting.

Lutheran World Action has exceed its 1946—47 goal of ten million dollars half a million dollars. The exact amou paid when the books were closed w $10,502,356. Seven of the participati bodies exceeded their quotas. Leadi among these latter was the Augusta Synod with 116.6 per cent of its quo contributed. On other occasions, too, t Augustana Synod has been a leader amo Lutheran bodies through its liberal co tributions. G. V. S.

Headquarters of Immanuel Lutheran Churc Winnipeg, in 1892

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THE LUTHERAN Witness

Volume LXVII
No. 3

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ;
Research Assistant: KARL KRETZMANN

Editorial

ssed Church Membership

On the Sundays during the season of Lent the Propers ern themselves with instructions for the catechumens are to be received into the Church at Palm Sunday Easter. The Introit for Invocavit, the first Sunday in t, emphasizes the truth that it is well with all those who e committed themselves to the Lord by faith and pro- on. They are in safe hands. When they call, He will ver; when they are in need, He will help. His angels e charge over them. They will be showered with tem- l and eternal blessings. No wonder that the Church say to those who wish to become members of the house- of God: Come thou with us, and we will do thee good. he message of the Introit for this day is precious:

He shall call upon Me, and I will answer him: I will de- him.
With long life will I satisfy him: and show him My sal- on.
He that dwelleth in the secret place of the Most High: l abide in the shadow of the Almighty.

W. G. P.

e Sins of Church Members

At times someone who is not a church member will t to the inconsistent life of one who is a member of the rch. Some of these informants speak as if they were ng us something new. In reality they are revealing their abysmal ignorance. The Bible from beginning to end ks of the sins of church members. It tells of the worst ocrites, such as Cain, Eli's sons, Saul, Absalom, and y more. While Jesus walked upon this earth, many ne chief church members were the worst of hypocrites tt. 23). The Apostle Paul in his day accused the leaders ne Jews of being worse than the Gentiles, whom they lemned, and he told them that the name of God was phemed among the Gentiles through them (Rom. 2:24). Then the Bible also speaks of the sins of true believers, sins of Noah, Abraham, David, Peter, and many more. eover, do not all Christians daily accuse themselves of when they pray for forgiveness? Are they confessing e imaginary or painted sins? Of course not. They are king of real sins, both of omission and commission. rever, let no one think that because of these facts the of church members are trifles, of small or no im- ance. Far from it! It is because the true Christian ers from these temptations that he comes to church and he Sacrament. He comes to the fountain filled with d in order to wash away all his guilty stains.

All this should cause every church member to examine self whether by his life he causes the name of God to be phemed or whether he is letting his light shine so that may see his good works and glorify his Father in en.

S.

Jeremiah's Call to Repentance

More than 25 centuries ago the Prophet Jeremiah addressed words of warning, repentance, and comfort to the people of Jerusalem and Judea. He became a penman of the Holy Spirit, and we now have in the Old Testament Scriptures his book of prophecy. Our frontispiece is based upon one of Jeremiah's words of warning. The drawing is the work of Prof. Arthur O. Leutheusser, who after graduation from Concordia Seminary in 1892, became instructor at the Walther College in St. Louis and held principalships in the St. Louis public schools for many years. He has served on the Board for Higher Education of the Missouri Synod and is now living in retirement at Webster Groves, Mo. Noted as an illustrator of natural history texts, Professor Leutheusser delights in religious subjects and submits this original conception of Jeremiah, crying out his woes upon the backsliding children of Israel. Concerning the drawing the artist says: "It is done on scratch-board, which gives the effect of a woodcut. The text, which prompted the drawing, seems to me applicable to present world conditions: Reason ruled by desire. Black is white, and white is black, etc."

The picture prompted our staff member Dr. Richard R. Caemmerer to make application of this text to our own Church. See the article on another page entitled "A Wonderful and Horrible Thing."

G.

"Shall We Continue in Sin?"

Many people outside our own Lutheran Church do not understand the relation of faith and works. As a result, they falsely accuse Luther and the Lutheran Church of teaching that since man is saved alone by grace through faith in Jesus Christ, the Christian need not much concern himself about a life of good works; yes, may even continue in sin and still be sure of his salvation. Of course, that is not what Scripture teaches, nor does Luther or the Lutheran Church teach it.

Shall we continue in sin? This question did not arise in the minds of men because Luther clearly taught the Scripture doctrine of salvation by grace, but it had its origin in the sinful thinking of man already in the days of Paul. Paul therefore put the question, Rom. 6:1, and immediately answered it by saying: "God forbid," v. 2.

Again and again Scripture teaches that the sinner cannot by his own works or righteousness earn his way to heaven. Christ earned it for the sinner. Christ fulfilled the Law and suffered the punishment of sin in the sinner's stead. This salvation procured for all sinners by Christ is now offered to all in the Gospel. It is received and enjoyed by those who sincerely repent of their sin and by faith in

Christ accept the forgiveness which they now have with God. To the Ephesians, Paul writes: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast," Eph. 2:8-9. But immediately in the next verse Paul says: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," v. 10. Also in the Letter to Titus we read: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world," Titus 2:11-12.

Shall we continue in sin? God forbid. A Christian, because he believes in his Savior and loves Him, can no longer love sin, but must and does bring forth the fruits and evidence of faith, good works. So the Bible teaches, so Luther taught, and so the Lutheran Church teaches: salvation by grace without works; but good works, or the godly life, as the necessary evidence and fruit of faith.

J. H. C. F.

Good Parents — What a Blessing!

In speaking and writing concerning juvenile delinquency much has been said about the duty of parents, and most of what was written was both good and necessary. But another angle to this problem dare not be overlooked, that is, the due honor, obedience, respect, and love which children should show to their parents must be emphasized. Few children realize and appreciate the rich blessing which God has bestowed upon them by giving them faithful parents — who do not only provide for daily food, shelter, and clothing, but give attention to their training, instruction, and guidance. Orphan homes, juvenile shelters, and even reformatories are full of children who have not had these blessings. Their parents have either died, or they have forsaken their children. Yes, there are parents who have even trained their children in wickedness and prepared them for a life of crime and misery.

To the boys and girls among our readers I would say — have you parents who warn you, guide you, give you the benefit of their knowledge and experience, parents whom you can trust, parents in whom you may confide, parents who warn and at the proper time also reprove you? Be sure to thank God for these precious gifts, and remember what the Bible tells you, not only that you should honor them as parents, not only that you should obey them, but you should, as you are able, *requite* them, that is, in a measure repay them for the love, the expense, the labor, the watchings, and even the fastings which they have endured for you. Remember, God has pronounced a curse upon disobedient and disrespectful children. On the other hand, he has promised rich rewards to those children who show their parents love and respect.

During the month of February we hope to celebrate the birthdays of two illustrious Americans, George Washington and Abraham Lincoln. Both of these men were loving, obedient, and devoted sons. We shall do well to speak of all this. Moreover, do not forget that there are no perfect parents. But even though your parents may have made mistakes, even though you may notice imperfections in them, you owe them that love and honor which God has given them.

S.

Religion and the Public Schools

Among the large number of subjects involving questions of doctrine and practice which our delegates at Chicago, meeting in triennial convention, recommended to our pastors and people for further study was this matter of relig education in State-supported schools. The question is simply one of Roman Catholic efforts to place teacher religion in the public grammar schools, and it is more simply saying yes or no to the proposition of Bible rea in schools conducted by the State. There are related is of the highest importance. We need mention only the q tion of "released time" — the arrangement by which chil are excused from other school duties in order to rec religious instruction from teachers of their parents' choo In some of our Lutheran centers our churches have offic collaborated with such a program. Through the compl of a professed atheist, mother of a boy attending a sc where this arrangement operates, the issue will be set before long so far as American public schools are c cerned by the United States Supreme Court.

In the *Book of Reports and Memorials* our Board Parish Education submitted an opinion on "Religious E cation in State-Supported Schools." We are pleased to that this entire section was reprinted in the *Proceed* of the Chicago Convention (pages 282—292).

The convention wisely voted to refrain from adop any specific policy in the matter at this time. It recogn the existence of "a divergence of opinion among those have studied this matter carefully in the past trienniu Instead of declaring offhand that our Church stands "absolute separation of Church and State" and that for reason we must frown upon every type of religious teac or participation in religious exercises of any kind as of public school activities, our Chicago convention rec mended further study and discussion. It remains now our congregations, our teachers, and pastors study issues raised in the "Opinion" above referred to and est lish to their own satisfaction how far Christians may in approving of the various "solutions" for this probl We join the Board for Parish Education in its prayer: "M God grant us grace to ponder this problem and all ot problems related to religion and education in all wisc and seriousness." (*Proceedings*, page 292.)

G.

Baptism, not Christening

There is no sacrament of christening; there is a S rament of Baptism. And yet, there are so many who persist in speaking of the christening of a baby. The B tists are glad to hear that word used. They tell us that christening of the baby is no Baptism, that Baptism requ immersion. Moreover, they teach that God cannot cre faith in an infant, whereas Jesus has expressly told us t the adults must become like little children before they believe: "Whosoever shall not receive the kingdom of G as a little child, he shall not enter therein" (Mark 10:1 The word *Baptism* does not mean immersion. As it is u in the Bible, it may refer to any kind of washing. And the usage of the Church it is applied especially to the of water, whether by sprinkling, pouring, or immersion, the Sacrament.

Let us help to bring about the proper usage by avoid that word *christening*. Let us see to it that this w *christening* becomes taboo. It is not in the Bible, it is in the Catechism, it is not in the Confessions of the Chur It may not seem dangerous to use the word, but remem that many are bewildered when they hear of christening a then have some fanatic insist on the false meaning of word *Baptism*.

Remember we do not condemn the word *christening* a heresy, but warn against the confusion which it may cau

S.

ining the Gnats, Matt. 23:24

That is an important text for church members. They he very ones who are in danger of overemphasizing things of church etiquette and local or temporary gements, while forgetting the weightier matters, such dgment, mercy, and faith. Of course, we should be ful in that which is least, but, after all, attention to r matters should not interfere with the practice of nost important commands of the Law. Mercy, patience, ty, and good will, that is, doing good to all men, espe- unto them that are of the household of faith. We ot enter upon a discussion of peculiar local conditions, ionships in the home, in the congregation, in the nunity, but we must all be warned against over- nating minor matters. We must be upon our guard nst devoting our strength and time so entirely to com- tively small matters that the most important things suffer from neglect or oversight. All church mem- especially all leaders in the Church, when examining own lives and conduct, should read again the 23d ter of St. Matthew's Gospel. Those to whom our or first uttered these reproofs are dead and gone, but danger of falling into their errors is as great today as as in those days. Moreover, the history of the Church, of the Lutheran Church, and, sad to say, also of the eran Church in America, contains many a sad story use of those who neglected to keep these warnings e Master in mind. We dare not forget that the very le who insisted on the tithing of mint and anise were nes who crucified the Lord of glory. S.

coln's Anecdotes

Abraham Lincoln was known for the many stories and dotes with which he regaled courtrooms, political gath- gs, and cabinet meetings. His biographers tell us that in his youth he was wont to enliven those who worked him in the field or store by telling stories, both orous and pointed. It seemed that he could remem- every good story which he had ever heard; and in oducing these anecdotes, he added to them not only eculiar flavor, but also enriched their meaning and or. At the same time these biographers tell us that oln's stories never contained salacious impurity or pro- ty. The very gentleman in him guided him to avoid ts which are not convenient," that is, jests about sacred gs and those serious matters which are not to be used natter for jesting.

In this connection we should be reminded also of ething which is reported of President U. S. Grant. eral Grant certainly was neither prudish nor effemi- , but he was definitely an enemy of all unclean and ld jests. When in a certain company someone who ed to relate a racy story began by saying: "There are adies present," President Grant at once looked at him estly and said, "Yes, but there are gentlemen present," which we may add: "And God is always present." S.

iss Words"

Of late years, especially during the war, there has been ncrease of careless and coarse profanity. Even the daily ers and the secular periodicals have at times admitted heir columns what some people call "swear words." in, some who condemned this language have erred by ing that cursing and swearing which was merely coarse profane speech. There is a difference between coarse profane speech and actual cursing or swearing. There are words which are not to be used in cultured society. The use of such words is an impropriety, but not a sin. But cursing and false swearing are shameful sins which invite God's wrath and displeasure. The very Catechism which our children learn and which we older persons should certainly understand defines exactly what is meant by cursing and what is meant by swearing. The mere use of the words *hell* or *damnation* or their derivatives is not in itself cursing or swearing. From experience we also know that even many older Christians must be told again that cursing is entirely different from swearing and swearing is entirely different from cursing. The essence of *cursing* is to wish another person evil. Even without saying a word the heart of a man or a woman may be full of curses. If in your heart you wish someone a misfortune or evil, you are cursing him. True, the word *damn* is often used to express such vile emotions, but the sin begins in the heart and is often more intense when it is not expressed. On the other hand, *swearing* means to call upon God to be your witness. Just as you would call upon someone who knows that you were not present at a certain place to bear witness to this fact, so in swearing you ask God to testify for you, in your behalf, that you are speaking the truth or that you will keep your promise.

However, let no one imagine that the use of what are known as profane words and expressions, even though they are not used in swearing or cursing, is insignificant. The use of such words by older people often misleads the young. Moreover, just as filthy rags are offensive to the sight, so profane or filthy language is shameful and offensive and should be avoided. God's Word expressly tells us: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." S.

Our Air Mail Edition

The publisher sends us a specimen copy of the air mail edition of the LUTHERAN WITNESS, a feature unique so far as we know among the world's religious periodicals. It is the identical letter press and pictures of the regular issue printed on especially prepared thin Flaxopaque paper, similar to the familiar "India paper" of special Bible editions. The regular 16-page issue weighs less than half an ounce, wrapped.

At the present time we are sending copies by air mail to the following countries: Argentina, Brazil, Paraguay, Africa, China, Philippine Islands.

The subscription prices for the air mail edition are as follows:

United States and Possessions	$3.50
South America	4.75
Europe	6.25
North Africa	6.25
South Africa	8.75
Philippine Islands	8.75
China	8.75
India	8.75
Japan	8.75

The annihilation of distance by the airplane is productive of curious results. From Shanghai, China, Missionary R. J. Mueller voices "a thousand thanks for this special kindness of getting out the air mail LUTHERAN WITNESS," and then adds: "Last week came the first one, of Dec. 16 in quick time, but . . . yesterday, on the 29th of December, the Dec. 30, 1947, WITNESS arrived in the morning at our door. Isn't that something?" G.

A Wonderful and Horrible Thing

Suggestions for a Lenten Audit

Lent is audit time for the Christian Church and for the Christian congregation. The call of Lent is the call to repentance. Lent will be valuable, not if it succeeded merely in bringing people together for an added hour of worship, but if it works a change and improvement in the hearts of those people. Lent calls to unbelievers to behold the Christ on the cross and be saved; but it also calls to believers, to us, to put off the things of darkness and walk as the children of light.

Calls to Repentance

We meet many calls to repentance in the Holy Scriptures. The Epistle of James vigorously warns a Church that had lost the vitality of its faith and a generation of Christians who were busy merely "keeping church." The letters to the churches in Revelation Chapters Two and Three are such a review of the handicaps and weaknesses of organized churches and a call to improvement and change. The most rugged and uncomfortable of all is the summons of Jeremiah to the Church of his time. Like our own Synod and its congregations, it was orthodox in its profession and powerful in its structure. Yet he told it that much was wrong with it, asked it to review its own deficiencies, and held before it the Judgment of the Lord unless it changed.

These warnings are in the Word of God for a purpose — our purpose. God is not bound to the operations of one church body in order to bring His grace to the world. When any one church fails, God keeps it in the world only as a trial to the others; otherwise He scraps it. The mere fact that we exist as a Church answers no questions about God's purpose for keeping us alive.

Jeremiah summarized his judgment against the Church of his time with the sentence on our frontispiece: "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"

The Danger of False Teaching Among the Orthodox

The teachers and editors of our Missouri Synod protest against the false teachings which pervade so much of professing Christendom in our time. They will continue to do so. But Scripture calls us not only to castigate false teaching in others, but to be sensitive to the menace of decay in ourselves. Our Church protests against false doctrines of justification or of the nature of God and of Christ. The Word of God calls us, however, to face the danger of false teaching and faulty teaching in ourselves. That danger exists because every Christian this side of the grave bears in him the taint and threat of the flesh, which may blind his vision to the truth and weaken his will to put the truth to work in his life. It is false teaching when the doctrine of the consecrated life is set forth badly; it is faulty teaching, and hence equally false doctrine, when the truth is said well but allowed to be distorted and die in practice. It is false doctrine to describe the content of the Gospel falsely; it is faulty teaching and hence equally false to lead men who have the pure Gospel to be sluggish and apathetic toward the needs of sinful men. It is false doctrine to teach wrongly about love; it is equally false doctrine when, saying the right words about love, people are found in so sad a state that they can despise their brethren. The prophet who speaks the good word lamely or speaks the good word so that it dies in the hearer's mind and heart is worth no more than the prophet who prophesies falsely. Let our Church survey the gains which it has made in the last fifty years in Christian charity, in the warmth of fellowship, in sacrifice for the needs of men everywhere, and place next to them the words of Jeremiah.

When the Gospel Becomes a Code

Priest and prophet work hand in hand, said Jeremiah. Because the prophets had preached falsely and the people had grown weak, the priests undertook to harness and marshal people for their own ends. In any age the Church faces this danger and needs to be on the alert in order to escape it. Where teaching and prophecy does not bring home to the individual the life of God through Christ Jesus, it shrinks and shrivels to the stature of a mere code of action and body of religious exercises; and instead of producing the very life of Christ in the body of Christ, the Church, it breeds the deadly pr eny of carping, life by rule, censoric ness, pride. The people may use g words for the code and hope to s God through the exercises, but Spirit of God is not in what they Thus it is that in any age or chu and in our own, church work can come a body of activities which pe engage in because of hobby or rec tion or fellowship or escape f weekday drudgery; they will call t work by religious names and go a with religious songs, but their mot are simply that they feel better w they do not leave it undone or they had better do what somebody them to do. So it is that many a pr of the church, be he the royal pr which every Christian should be, be he a professional theologian or p tor or leader of the church's w can begin to think of the church's w as consisting chiefly in the raising funds, the maintaining of plant property, the organizing of human fort, the fighting for theological fo ulas, for which the godly titles merely incidental. He may call good church work which successf regiments people into conformity v plans and patterns, and forget that Church feeds only on the Savior His Spirit.

Blight of Legalism Impossible?

Can it happen here? You wo not expect that it could. That a chu body should succumb to the blight legalism and the preoccupation v material things seems impossible; Je miah said that it was "wonderf unusual, startling, that it should h pen. But it did happen then, it happen now. And when it does, t it is not only wonderful, but horri For what happens is that people it, Jeremiah says. They do. Beca of the flesh within them they wo rather be marshaled into conform with a church's program than the selves actually to throb and surge w the Kingdom of God. Our Confessi warn against the temptation of ev Christian man to revert to the dict of the Law for the motives of cond and action. The Church is a grou people, and these people have the f in them, and the flesh invites the wo into this group of people. Then h pens the horrible thing; and what so horrible about it is that it i creeping blight, and the very peo whom it touches are least aware its presence and its horrible pervers of fidelity to the Word and defense the truth.

Time for Self-Examination

Lent is audit time for each in-idual Christian. Let him look at iself again and see why he believes he does, why he prays, why he goes hurch, why he reads his Scriptures, y he does good deeds. What leads to do it? Is it simply that he nts to escape the penalty of not forming? Let each individual study iself and see the influence of the rld with its love for power and its nful conformity to fashion taking d of him. Let him study himself l see whether he has the Spirit of d at work in him so shaping and lding himself that he lives by faith he Son of God and wants what God nts because God Himself is alive in . Let him resolve to help his ther and his Church, by review l concern, to make the alterations l to turn to God for help.

Let us turn to the message of Passiontide with a will for the purpose. Let it replenish within ourselves that Spirit of God and of the Lord's Christ by which we can do things for God, not for our sake, and not because of the Church's dictation, but for God's sake and because God's will is our will and because we are the branches of Christ the Vine. The Lenten Gospel is sheer and emphatic Gospel — the story of Jesus Christ taking our sin upon Himself so that we might live to God, forgiven and changed. The result of Lent in the Church of Christ may still be wonderful — different from anything in the world, the intake of the very Spirit of God — but it need not be horrible, for it can be the growth of the presence of God among His people and a blessing to the body of Christ and the world in which it lives.

R. R. C.

Now This Ecumenicity

Acting upon a committee report, convention of our Synod meeting Chicago last summer adopted this olution: "That Synod urge all its mbers to give thorough and prayer- study to the problems of Lutheran ity for the purpose of achieving eater clarity in its own midst."

Those who have read the memo-ls presented on this subject (see printed *Proceedings*) and those o heard the discussion in the open arings and on the floor accepted thout doubt or contradiction the tement that there is *a need* of reater clarity" in the Missouri Synod garding Lutheran unity. We refer the subject at this time because of e use which has been made at meet-gs and in print of the word at the ad of this article — "Ecumenicity." those who would blame this period-l for injecting another hard word o the discussion of church fellowship would say that, for one thing, the m has been injected into the discus-on by others, and, after all, there is thing about it that the well-in-ructed Lutheran should be unable understand. *E-cu-me-ni-ci-ty* is a rd familiar to every Lutheran from e term "the three ecumenical creeds" s used at ordinations and other sa-ed acts), a reference to the three neral creeds of the Church, of which e Apostles' Creed is best known (the ree Articles of the Lutheran Cat-hism) — and the Nicene and Atha-sian Creeds are printed out in our ymnal for use in church services (pages 22 and 53). These three statements of the Christian faith are called "ecumenical" because we have them in common with all Christians on earth. Ecumenicity, ecumenical, then, means world-wide, universal.[1]

The term is sometimes used in a restricted sense, as when you read about "ecumenical Methodism," or when reference is made to "ecumenical Lutheranism," in the sense of representing that doctrine which is the historic, confessional position of the Lutheran Church. Only ignorance of these simple facts would cause a person to identify "the spirit of ecumenical Lutheranism" with the "spirit of unionism." It would indeed be a sad thing if a noble word, used in our Lutheran instruction for centuries, "ecumenical," "ecumenicity," would have to be discarded because improper use has been made of it.

Ecumenicity and such related terms as "catholicity" (which also means the universal Church, found in every part of the earth) have been seized upon by those indifferent to doctrine and have been given the meaning of tolerance for doctrinal error in the interest of achieving outward unity. In this sense the World Council of Churches has been hailed by the Liberals as a "truly ecumenical movement." Just how this World Council of Churches is being organized will be told our readers when the plans for the first meeting (Amsterdam next June) have been more clearly defined. Any meeting of churchmen in which all denominations are represented will be called "truly ecumenical" by the extremists on one end (the Liberals) and will be called "plain unionism" by the extremists at the other. It is unworthy of a thoughtful Lutheran to be influenced in his judgment by the shouts from either extreme. For all that we know, the Amsterdam meeting *will* be "ecumenical" in the sense of liberal, modernistic, indifferent to doctrine; or under the guidance of God's spirit it may be expressive of the best that is in all Christendom and in that sense *truly* "ecumenical." The point is that we are going to have no one deprive us of the use of a term which is a property of our Church in its historic teaching and which expresses a most glorious truth, that of *the universality* of the teachings which we have learned at mother's knee and in school from the Lutheran Catechism. We are perfectly agreed with the editor of the *Lutheran Herald,* organ of the Evangelical Lutheran Church, who in the issue of Jan. 13 says that "no greater tragedy could befall than if Lutheranism were to become a sect."

This is the soundly Lutheran position. It is the position our Synod has taken from the beginning. Dr. F. Bente says in his introduction to the Symbolical Books of the Lutheran Church: "Inasmuch as they are in complete agreement with Holy Scripture and in this respect differ from all other particular symbols, the Lutheran Confessions are truly ecumenical and catholic in character. They contain the truths believed universally by true Christians everywhere, explicitly by all consistent Christians, implicitly even by inconsistent and erring Christians. Christian truth, being one and the same the world over, is none other than that which is found in the Lutheran Confessions." (*Triglotta,* p. 3.)

Luther's ecumenicity is stressed by Dr. F. E. Mayer in an article contributed to a current issue of a theological magazine called *Christendom* on Luther's doctrine of the Church. Dr. Mayer quotes from Luther's Large Catechism: "I believe there is upon earth a little group and congregation of pure saints under one head, even Christ, called together by the Holy Ghost in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects or schisms. I am also a part and member of the same, a sharer and joint owner

(Continued on page 42)

1 It is a good Biblical word, occurring Luke 4:5 ("world"). Matt. 24:14 ("world").

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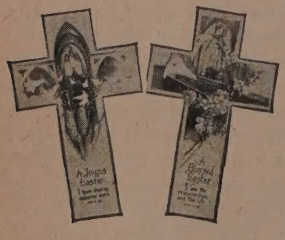

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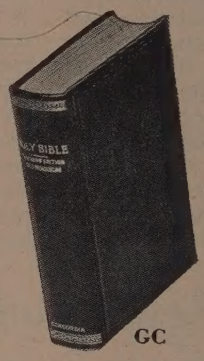

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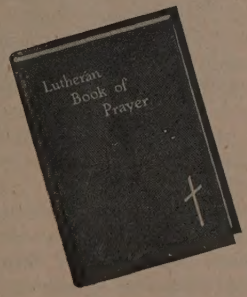

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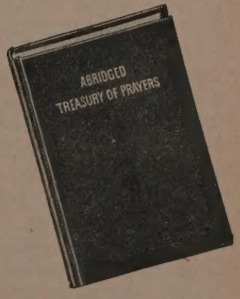

NOW THIS ECUMENICITY

(Continued from page 39)

of all the goods it possesses, brought to it and incorporated in it by the Holy Ghost by having heard and continuing to hear the Word of God." This Church Dr. Mayer describes as "truly ecumenical, without racial, cultural, social, or even denominational lines of demarcation." Again: Luther's ecumenical view of the Church prompted him to assert that "wherever Baptism is administered and the Gospel is proclaimed, there in spite of human additions and corruptions the *Una Sancta* [universal Church] is truly present." Luther's ecumenicity is next illustrated by a letter to Count Lueneburg in which he stated that "next to Christ he desired nothing more than true unity between the Reformed and the Lutherans, and would gladly endure a bitter death to accomplish such unity." Dr. Mayer closes his discussion with the remark (necessary because *Christendom* is one of the "liberal" magazines): "All this is not the same as approving of the 'ecumenical movement' by which certain church leaders hope to remove denominational differences and to present a united visible Church. The Ecumenical Movement must be the expression of an already existing inner unity."

Dr. Bente's profound remark that all the Confessions of the Lutheran Church are indeed "ecumenical" in the exact sense might be supported by many expressions of Dr. Walther. In the first volume of *Der Lutheraner* (page 99) we find this: "The Lutheran Church is not the visible group of people who call themselves Lutheran, but the great changeless Church to which those who properly call themselves Lutheran pledge themselves with their teaching and to which millions have belonged before Luther's name was mentioned in the world." Again, on page 5 of the first volume of *Der Lutheraner:* "The Lutheran Church is not limited to those people who from their youth have borne the name 'Lutheran' or have taken that name later on. To every person who honestly submits to the whole written Word of God, bears the true faith in our dear Lord Jesus Christ in his heart and confesses it before the world, we extend our hand, regard him also as a fellow believer, as a brother in Christ, as a member of our Church, no matter in what sect he may lie concealed and captive." [2]

These things are urged upon the attention of our readers as a fundamental teaching of our Synod regarding the nature of ecumenicity. It is one of the most glorious doctrines of our faith that there is such a body as a universal Church, described by the Apology of the Augsburg Confession as consisting of "men scattered throughout the whole world (here and there in the world, from the rising to the setting of the sun) who agree concerning the Gospel and have the same Christ, the same Holy Ghost, and the same Sacraments." Anyone who so exalts the Missouri Synod as to forget THE CHURCH described by Paul in his Letter to the Ephesians, would deprive our Christians of one of the greatest teachings of the New Testament. *And this teaching is the great cardinal idea when we speak of Christian fellowship.* Dr. Mayer says in the article already referred to: "When Luther speaks of the Universal Chu it is more than a nice theological t having no practical value," and he tests against the notion that "an e tive program for church activity be realized only in the visible Chu

As an illustration of this truth the soul-stirring story of Dr. Lawr Meyer, on another page, describi meeting of churchmen in German

Ecumenicity! — Read the name those who have written the hymn our *Lutheran Hymnal* if you w know the ecumenical nature of theranism!

The present writer regrets tha the great subject of this article he been able to offer nothing new. it may be that calling to remembr what Luther and our fathers taugh Ecumenicity is one means to in clear thinking on the fellowship q tion.

2 For quotations of definitions involved, in this and similar statements of our theologians, see C. F. Walther, *Kirche und Amt*, p. 119.

Our Debt to Fellow Lutherans

A Plea for Deeper Insight

By LAWRENCE MI

Atheism Versus Christ

During the past Centennial year our Church told and retold the glorious blessings God has showered upon us during these past one hundred years. We thankfully acknowledge that there is no church body in the world which has received greater spiritual blessings than the Missouri Synod. Why is it that God has taken this much-blessed Church and so forcefully led it to the very front lines of the battlefield on which is taking place today a struggle, not so much between Catholicism and Protestantism, not primarily between Lutheranism and Calvinism, but between atheism and Christianity? Today there is being fought on the blood-soaked battlefields of Europe a war of far greater consequences than the one whose bloody fighting ended with Victory-E Day in 1945. Today there is being fought on those same fields a battle between the prince of darkness of this world and Christianity not only for the soul of Lutheranism or the soul of Europe, but for the soul of the Christian world.

Our Debt

What we Lutherans of the Missouri Synod have received from God constitutes our debt to our fellow Lutherans in the rest of the world. Thank God we are beginning to pay that debt. It is a factual statement when I say that the work of our emissaries to Europe has already kindled a flame of consciousness for confessional Lutheranism many hearts. Bishop Bender, leader of the *Landeskirche* in Ba told me a few days before I left many that there are thousands people in and near Karlsruhe who walk miles and miles to hear a ser on Law and Gospel and justificatio faith in Christ Jesus such as Dr. B ken had preached there a few w before.

A Memorable Meeting

Towards the end of my recent j ney — 12,000 miles by car in Gerr alone — I was weary and worn. I invited to a meeting Bishop Meis Bavaria, Bishop Wurm of Wuert berg, Bishop Bender of Baden, als President of the Lutherrat, Presi Petersen of the Free Church, Profe Hein of our seminary at G Oesingen, Kirchenrat Kiunka of Breslau Synod, Dr. Eugene Gers maier of the *Hilfswerk,* and Dr. Arndt of U. S. Military Governm Religious Affairs Branch. Dr. M Graebner and I represented the souri Synod. — Would they come meant inconvenient travel and two three days of time for very busy Before the appointed hour every was present (the Breslau man late to passport trouble). That all t high church dignitaries came upo invitation from the Missouri Synod deep significance.

The meeting was opened with pr

President Petersen. The purpose of meeting was to lay plans for the ter strengthening, rehabilitation, upbuilding of a confessional Lu-anism. It was altogether a discus- on building the Lutheran Church ermany. It would take me too far d to give you the details of the da. I was tired and nervous. er had a similar meeting been held. t would be the outcome? But soon ny weariness left me. There be- e evident a spirit of co-operative y of purpose. Never before have ard more beautiful expressions of in Jesus Christ as the only Savior sin, the acceptance of the author- of Scripture, the need of correct sion of Law and Gospel in the ching of the Word, the need for rong confessional Lutheranism, as

Our Commissioners Visiting an Area of Distress
L. to r.: Dr. Martin Graebner, Dr. J. W. Behnken, Dr. L. Meyer; in background: official and deaconess

e from the lips of these men as we there hour after hour prayerfully berating on the challenge of the r to Lutheranism in Europe. This up now constitutes an advisory pro- n committee for a series of semi- which the Missouri Synod has n invited by German clergy leaders onduct this summer for about 450 man pastors at Bad Boll near tgart. The over-all topic study gested by Dr. Gerstenmaier, and pted by the committee, will be: e Lutheran Confessions in the Light Present-Day Conditions in Ger- y." The meeting closed with ver and benediction by Dr. M. ebner. Dr. Petersen and Professor n, both of our affiliated *Freikirche*, me after the meeting that they nked God for the never-to-be- otten experience of this unprece- dented meeting in the Lutheran churches of Germany. These are beginnings, and God is blessing our small efforts.

Come and Preach!

In the first half of this morning's mail there is a plea from the Protestant churches of France to help in the spiritual care of some 100,000 men, women, and children, immigrants who are voluntarily making France their new home. A large number of these are of Lutheran heritage. Another letter from our missionary in England tells of a group of 20,000 Lutheran Estonians who want to affiliate with the Missouri Synod. In yesterday's mail there was again a plea from 80,000 Besserabians — all Lutherans. There is the tenth plea from a group of 30,000 Latvians. There are on my desk a score of applications from theological students and young pastors from Germany, Hungary, England, France, who want to come to Concordia Seminary for further theological training. And just now there comes a long-distance call from the American Bible Society pleading for additional contributions for the printing of more Bibles for Europe and the Far East.

Last week we sent a check of $75,000, which will make possible the printing in an edition of about 400,000 a textbook for children made up of Luther's Catechism, Bible stories, and Lutheran hymns to be distributed behind the Iron Curtain, where religious instruction is meeting with difficulties. Another check was sent for $65,400 for the purchase of sixteen barracks churches to be set up in various parts of Germany where no other place of worship is available. Another for $50,000 was paid for cellulose for printing of Christian literature; another for $200,000 for food in December. Thank God that the willing hearts and open hands of so many of our people make it possible to answer at least some of these pleas.

Lutheran World Call

I am not primarily pleading for additional moneys — God knows we must have more, much more to carry on our program; but — I am above all else pleading for a mighty upsurge in the Missouri Synod for a consciousness of what the sainted Dr. Pieper called our *"Lutherischer Weltberuf"* (Lutheran world call); an ever greater awareness of the debt which the Missouri Synod owes to world Lutheranism and to the Christian churches of the world.

We of the Missouri Synod have a responsibility towards the Lutheran churches of Finland, Sweden, Norway, Denmark, France, towards the tens of thousands of Lutherans in the scores of D. P. camps throughout Europe. We are debtors to the many different Lutheran *Landeskirchen* in Germany and to Lutheranism in America.

The great burden of my report to my people on returning from Europe is this: that we whom the Lord has so abundantly blessed become more conscious of our obligations as *world stewards of the mysteries of God.* All that we have received from the Lord we owe to the rest of the world. But when we compare our great spiritual wealth with our feeble efforts to share our spiritual heritage with others, then there comes over me a feeling of fear. My first close glimpse of America after three months in hungry Europe was coming from the airport at St. Louis through the heart of a business section about 8 o'clock in the evening. It was a few days before Christmas. The shops blazed forth light. The counters and shelves groaned under their loads of food and clothing, candies and toys piled high. The stores were crowded with eager shoppers — everybody seemed happy and joyous in the spirit of Christmas. The contrast between that and the broken cities and peoples of Europe is almost too much for the average human being to take. A cry arose in my heart: "God, have mercy on America with all its plenty." Thus, when I think of the total spiritual needs of the people and churches of Europe — especially Lutheran churches of Europe — and compare these with the bountiful spiritual plenty of the Missouri Synod, then my cry is: "Please, God, make us to see!"

Christianity and the Church College

By O. P. KRETZMANN, Valparaiso, Ind.

(EDITORIAL NOTE: A conference of leading Lutheran educators was held at Muhlenberg College, Allentown, Pa., during the month of September. We have attended similar meetings — the conference of Lutheran college professors and the theological professors' conference — and have been impressed with the specific character impressed upon the theory of education by the principles of the Lutheran position in the fundamentals of Law and Gospel. It is safe to say that the "different spirit" is never so prominent as in the Lutheran educational approach compared with the Reformed. At Gettysburg a number of papers were read representing the fundamentals of Lutheran faith as applied to the higher educational problem, by Dr. H. L. Yochum, president of Capital University (ALC), by Dr. Paul J. Hoh, president of Mt. Airy Theological Seminary (ULC), and Dr. O. P. Kretzmann of Valparaiso University. Below will be found some extracts from Dr. Kretzmann's address. — G.)

The radical nature of our postwar problems of thought and life makes the education of the rising generation a matter of decisive importance for the future of the Western World. Education is really at the crossroads. If it continues on the course of the past thirty years, it cannot hope to make any considerable contribution to the world of tomorrow; if it re-examines its objectives and methods in the light of eternal truths, it may become the most important factor in the building of the Church and the rescue of society.

The process of secularization has cut deep into the only qualities of education which can make it effective in modern society. Secularism is the adoption of a pattern of principles and methods which leaves no room for the religious interpretation of life. There is no room for divine providence and will. History becomes nothing more than a series of political, social, and economic changes, with varying factors playing various roles and then slowly vanishing into time. Under such a reading of events life becomes an enigma, and a terrifying one at that.

During the past century the appreciation of the worth of the individual man degenerated into the worship of man and a rampant, arrogant individualism which substituted license for liberty and wild freedom for ordered responsibility. All the weight of divine judgment speaking through the trumpets of war was required to draw us away from this fatal error. This makes the need of Christian education in our time the great challenge before the Church of the twentieth century.

The Church College

In this great and compelling task the church college must play an increasingly important and significant role.

On the one hand there can be little doubt that the contributions of the church colleges and universities to the life and progress of America have been far more important and significant than the general public realizes. Since their material resources have often been limited, they have been unable to meet the American demand for magnificent buildings and great numbers. Despite these handicaps, however, the church college has since the beginnings of the Republic played an important role in the progress and development of American society. On the other hand, it must be noted with regret that it has too often been forgetful of its essential mission and message, particularly in our own century. The approach to prospective students has been based on the dubious appeal that in a Christian school they would be protected from the evil which is abroad in the world. We should reaffirm our conviction that the destiny of the church college does not lie in a negative approach to its problems and opportunities. Men and institutions cannot live by simply saying "No" to reality. A church college cannot fulfill its destiny by belittling or even ignoring the impact of science upon the life and thought of man, the manifest tensions in our social order, or the constant and crying need for intelligent reorientation as scholars throughout the world push back the horizons of man toward the unknown.

It is this positive and aggressive approach to the problems of a changing world which enables the church college to face its future with absolute confidence in its destiny. Only the church college with its Christian orientation can today stand before the rising generation and say: "We have something to offer you which you can find nowhere else. Others may try to make men scientific; we must do that — and make them wise. Others may give men knowledge; we must give them that — and understanding. Others may try to make men useful; we must do that — and we must make them noble. We are not asking you to come to an iv tower to escape from the realities of or to a market place where the voices minds of men are confused by the im diate and material things of life. We deeply committed to the recovery of one great fact which our wayward w has forgotten: the reality of God and individual's personal responsibility to — a responsibility which can be met by the fact of the Atonement and re-establishment of an intimate relat ship with the Ruler of the univ through Him who once entered the str of time in order to tell men that they c know the truth and that it would m them free. The church college can school whose greatness is the greatnes freedom under God, the greatness of free preservation and transmission truth.

There can be no doubt that the w of tomorrow will be the scene of battles. One will be fought with the struments of material power; the ot and, I suspect, the far more import will revolve about the great quest which must be answered in our tim our view of God, the Church, of the S of man, of the human mind and spirit origin, nature, function, and destiny, o nature of truth, and many other rel issues. It is the task of the church col to throw itself into this battle with al resources of body, mind, and soul, an train a generation which will carry conquering spirit of a vital Christia into the life and thought of America of the world.

The Lutheran High School Moveme

Its Why and Wherefore

By A. C. MUELLER, Board for Parish Educa

II

Our fathers were tolerant and broad-minded in their attitude toward the public schools. They approved of these schools, saying they were "a political necessity." The churches failed to maintain Christian schools, parents showed little concern for the education of their children; what could the State do but yield to pressure and erect schools? Ours is a democratic form of government, or "government of the people, by the people, and for the people." Without education the masses would not be capable of participating in self-government. They would fall a prey to a handful of crafty, designing, unscrupulous men, who would be sure to take advantage of their ignorance and attain to wealth and eminence at the expense of the common man.

Science Class in Milwaukee High School

Much as our fathers disliked the idea of a non-religious school system, were loyal citizens. As such they ready to give the public school their m and financial support because they dee them expedient for the promotion of common welfare. They exhorted t fellow Lutherans to pay their school t without grudging, even though t people were laying out considerable s for the maintenance of parochial sch Lutherans, they said, should be wi to serve on school boards. They sh do their utmost to keep the Bible in public schools, lest these schools sh become entirely godless.

Some of us may have to brood a w over the philosophy underlying our school program before we recognize money invested in Lutheran high schoo money invested for the bu ing of the Kingdom and the promotion of the pu good, the best investment can make. Perhaps we assumed that boys and who have been under the fluence of the Word of during the years prece confirmation will be so grounded in their Chris faith that they may safel entrusted to a public school. Seventy-five years one of our fathers said: the great majority of c the danger of being misle

as great for the newly confirmed
r young children, even though they
been carefully instructed in God's
l over a long period of years." Disci-
has materially improved in many of
igh schools, and many of the teachers
incere Christians. But we are simply
g an unpleasant situation which must
s exist when the State enters the
of education. God's Word alone can
e that hallowed spiritual atmosphere
h is conducive to holy living and the
ling of strong Christian character.
stian parents run a great risk when
send their children to a school in
h God's Word is not permitted to rule.
The story of our St. Louis Lutheran
School should be a source of en-
agement to all Lutherans who have
ht the vision of Lutheran secondary
ation. It was a venture of faith with
oisy campaign for money. After the
iation, with only two dollars on hand,
urchased a beautiful building, several
red thousand dollars found their way
the treasury. Today the building is
h twice the sum paid for it. A Lu-
n high school in St. Louis has become
ality. We might say the Lord gave
building to the Lutherans of St. Louis
e they slept, Ps. 127:2, so speedily was
quired and furnished. And the at-
here that prevails there! So different
that of the secular school! One
s people say: "The children love it!"
w weeks ago a group of high school
rs from other cities made a tour of
igh school. They were amazed that
brethren in St. Louis should have
ned so much in so short a time. "Do
Lutherans of St. Louis know how for-
te they are?" Involuntarily the ques-
surged from the depth of each one's
. Yes, St. Louis Lutherans know
fortunate they are to have received
gift from the Lord for the mere ask-
And since they know it is God's
in answer to their prayer, they will,
spirit of profound gratitude, lay at
Savior's feet the necessary funds for
er equipment and maintenance of the
ol. Nehemiah said: "So built we the
and all the wall was joined together
for *the people had a mind to work*"
. 4:6). Ah, yes, given "the mind
ork," plus the Lord's blessing, and we
erans shall yet provide for the Chris-
education of our dear children on
secondary level in many parts of the
try.

Faculty of St. Paul's School, Melrose Park, Ill.

L. to r.: M. R. Kluender, junior pastor; Elmer Arnst; Miss Myrtle Krause; Robert Rickels; Miss Rose Backhaus; Paul Bouman; M. Eggerding; A. C. Erxleben, principal; E. G. Warman; M. J. Weiss; A. E. Doering; Mrs. Phyllis Yursky; Miss Frieda Daenzer; Herman Krafft; P. L. Kluender, senior pastor

Hans Asmussen

War is a terrible scourge of God. When David was given a choice of famine, war, or pestilence, he chose pestilence. Unfortunately these three plagues often go together. But terrible though war may be, it sometimes has remarkable consequences. Thus when it brings people who previously were strangers or at least were not favorably interested in each other together to consult about the welfare of God's people, that is a noteworthy result. Yet that is what is happening when the leaders of our Church go abroad to consult with the leaders of the churches in distant lands, or when those leaders come to us.

Dr. Hans Asmussen was such a visitor in America for over a month in December and January, including St. Louis and particularly Concordia Seminary in his itinerary. Dr. Asmussen is the Chancellor of the Evangelical Church in Germany, though in the present chaotic condition of the Church in Germany one wonders just what that title implies. One may say that it signifies a position of responsibility and trust which places a double burden on the bearer. Dr. Asmussen must labor to clarify the juridical position of the Church as a body in its relation to whatever political authority there may be, and he must be concerned — this being the more important — about the theological position of the Church. Wherever these two aims conflict, his task becomes a difficult one, as became quite evident in his discussion of the efforts of Protestant Germany to find its way back to organized activity. The stupendous task facing German churchmen in their efforts to bring order out of chaos in the Church of their country calls for sympathetic regard on the part of Christians in more fortunate lands.

Dr. Asmussen's efforts for the Church in Germany did not begin with the close of the war. He stood in the front rank of those who fought for the freedom of the Church against Nazi tyranny when prominent statesmen of other countries were still courting the favor of the Nazis as possibly useful foes of Communism. He had to pay the penalty in prison for his brave stand. He, too, is a veteran of a war fought for human freedom.

During his visit in St. Louis, January 16—18, he met with various officials of our Church and with the Seminary faculty. Included in the number of men consulted and symbolizing his forward look were the executive secretaries of our Home and Foreign Missions. He visited Concordia Publishing House, various Lutheran churches, the Lutheran Hospital, and the Lutheran High School. He met with representatives of Synod's Board for Young People's Work and of the Walther League to discuss plans for aiding youth work abroad. By far the greater part of his time, however, was spent in theological discussions with members of the Seminary faculty. The discussions covered such areas as the nature of the Church, the Lord's Supper, particularly altar fellowship, Law and Gospel. Asked what he considered his chief task at present, the venerable chancellor replied that he was devoting his life to unmasking a false and to promoting a sincere Lutheranism. To that end he begs the support of our Church. His plea might be paraphrased: "Stay with us; stand by us with your counsel and prayer!" It is a faith-strengthening experience to talk with a man who faced death for Christ.

L. W. S.

President L. J. Sieck, Chancellor Hans Asmussen, Prof. Th. Graebner
Picture taken on visit of Dr. Asmussen to the LUTHERAN WITNESS office

A Northern Illinois Center of Parish Education

St. Paul Church at Melrose Park, Ill., has since September, 1947, had the services of a full-time supervisory principal for its school system in the person of Arnold C. Erxleben. Mr. Erxleben came to Melrose Park from Minneapolis to replace A. H. Kramer, now in the Northern Illinois District school office. The principal does not teach a regular class, having been called to assist the pastors in the

supervision of the school, including a branch school of two classes, and the two Sunday schools.

With Mr. Erxleben the regularly called school faculty of St. Paul Church is now made up of two pastors and seven teachers. In addition, it includes six full-time temporary teachers, four of them female workers. The congregation also contributes the support of a full-time secretary in the church office and of two sextons. The salary list alone in 1947 totaled $37,625. In addition, the 2,292 communicants contributed $29,114 for missions.

The congregation recently instructed its senior pastor, P. L. Kluender, to take an extended vacation of two months. With the funds put at his disposal, he took a trip to Mexico this January.

Two new Ford cars were made available to the congregation last year, which are used by the pastors in carrying out their congregational duties.

St. Paul Church does not desire to report these matters in a spirit of pride, but of thankfulness at the Christian spirit of stewardship that has been displayed. If it inspires others to greater zeal, it will have served its purpose.

M. R. K.

"Reaching from Heaven"

"Reaching from Heaven," Synod's latest feature-length film, was authorized by Synod's Board of Directors at the request of the Visual Education Department in November, 1946, and was produced under the supervision of Synod's Board for Home Missions. The picture is being released as a mighty aid in our Church's "Each One Reach One" movement.

The audience is introduced to a lonely little man, an impoverished roomer in a shabby boarding house, for whom life has become a sequence of bitter tragedies. Can the God whose fingers fashioned sun, moon, and stars *really* be concerned about the problems of this solitary figure? And if so, how can He bring him the help which he so sorely needs?

Hereupon follows an eighty-minute story which shows how "the stranger's" problems are solved, one by one, through his contacts with the members of a Christian congregation — members who had learned to take their "Each One Reach One" responsibilities seriously. Mr. Bradley, the successful businessman, who has no use for the Church, his daughter Madeline, who scoffs at "sin and salvation," and rough-and-ready Buck, the tough foreman, who makes sport of "Sunday Christians," are permitted to play their roles with realism — and to state their dislike for religion and the Church with freedom and with frankness.

"On Location" for the Filming of "Reaching from Heaven"
Cast and crew were transported to the mountains near Hollywood

But in each case the word in season is spoken. In each case faithful witness is borne; not perfectly, to be sure, but faithfully nevertheless. This is a story about normal people — in normal life situations; and in each case they play their parts normally — and creditably. It is the hope of Synod's Board of Home Missions and Synod's Visual Education Service that all who see this picture will be motivated to become more consistent witnesses of the hope that is within them.

"Reaching from Heaven" is slated to be shown in every Missouri Synod congregation this winter. Bookings are to be made with Synod's Visual Education Service, 3558 South Jefferson, St. Louis 18, Mo.

H. W. GOCKEL
Assistant Executive Secretary
Board of Home Missions

From a Pocket Notebook

In the middle of January only synodical Districts have not in some taken hold of the Bible study pro urged by synodical resolution last mer. . . . Those four- and five-line n on the second last page of the LUTH WITNESS certainly bring results. L 150 hymnbooks went from Fargo, N. to Regina, Sask., and bells have tra from Indiana to Texas. . . . Texas hos ity again. At Kerrville, Tex., Mr. Mrs. B. R. Schulz have offered their for the meeting of Circuit 8, numb 25 persons. From personal experienc know that conferences in Texas are customed to three hearty meals a Southern style. . . . Why not a mi graphed magazine for the Sunday sch In Houston, Superintendent E. J. Keu publishing the Immanuel Lutheran day School News, and what an intere paper he is making of it! Immanue a Sunday school of 546, and of these are adults. No Bible study proble that parish! . . . Mrs. Geo. H. Diehl of cago tells us about the rendition of del's Oratorio *Judas Maccabaeus* by Lutheran Teachers Chorus of Chicag April 21, 1929, at Orchestra Hall. chorus was assisted by a children's ch of 200 and part of the Chicago Symp Orchestra. . . . You may well believe at least 250,000 of our readers will b terested in the report that Virgil Scho of Garber, a member of Zion Luth Church, Fairmont, Okla., Jan. 17 wo junior grand championship of the Nat Western Stock show when his Angus was judged the best of more than 800 tered by farm youths throughout the The championship involves about $3,0 prizes and sale money. . . . Curious re ran across the following: "The five m sins in Buddhism: killing father, ki mother, drawing blood from a Buddha, causing strife among the pri killing a Doctor of Divinity." . . . pastor of Trinity Church, Rochester, M tells his people in their church bull announcing the congregation's subscri to the LUTHERAN WITNESS: "We are ce that you will gain much necessary in mation, benefit, and pleasure from rea your official synodical publication." Still, if you think there has been en publicity for your church paper, con this question addressed to the editors the Religious Press Committee in York: "Is the LUTHERAN WITNESS lished in St. Louis, or is it done thr the Spruce Street office in Philadelph . . . Matching the work done by the m bers and pastor of the Las Vegas-Bou group in building their parish hall, Pa Herbert C. Meyer of Camden, N. J., of the construction of parsonage church transept by pastor and peopl 1947. In two months over a thousand hours of labor were performed by members of the congregation, inclu eight or nine women, on the parson The wing to the chapel was given man hours of labor. From Sept. Dec. 13 groups numbering from tw fifteen worked 16 Saturdays and 41 ni We can well believe the pastor whe says: "Doing so much of the work selves gives our members a certain p in their house of worship." . . . Refor tion Day, 1947, caused the Methodist ister in Oak Harbor, Ohio, to preach the subject: "What We Can Learn

itherans." . . . In the same county the Rev. H. F. Heidmann of the ad this fine summary of the Lu- position in his church announce- "It stands for the apostolic doctrine e are justified by grace through n the Lord Jesus Christ. It holds the Bible as the Word of God, is our only rule, norm, and guide th and for life. Every doctrine for nd life must be drawn from God's That is the solid foundation upon we as the heirs of the Reformation . . . Speaking of records in church nce, Faith Lutheran Church of aks, Calif. (the Rev. Alvin J. Nor- astor), with its average attendance (90%) out of 120 communicants for nmer quarter of 1947, will be hard . G.

Obituary

obituaries and death notices should be Prof. W. G. Polack, 801 De Mun Ave., s 5, Mo.

Rev. Adam Leonard Otto List (died 3, 1947), born in Frankenmuth, Aug. 23, 1865, the son of the late Rev. s. John List, received his elemen- ucation at parochial schools in Adell seville, Mich., was graduated from dia College, Fort Wayne, 1885, from dia Seminary, St. Louis, 1888, and dained that year and installed as of a congregation in Washington ip, Shawano County, Wis. On , 1889, he was married to Louise r, a union blessed with four daugh- ree sons, and twelve grandchildren, urn his death. Mrs. List preceded band in death on Oct. 21, 1935. His go is chaplain in the American Zone nany.

895 the deceased went to St. Paul's , Wittenberg, Wis., and in May, 1915, d a call to Grace Church, Augusta, here he remained until his retire- the fall of 1941. His 50th anniver- the ministry was attended by more 00 persons.

funeral service was held at Augusta . 22, with interment at the Augusta de Cemetery. The Rev. Wm. Bandt ted the service at the home. The W. H. Mueller delivered the Ger- rmon, based on John 17:24, and the E. Bittner preached in the English ge, basing his discourse on Luke 2:

des pastoral duties to several par- he labors of the deceased included term as superintendent of the Mar- ther Home for Orphans, in 1900, ce 1902 as member of the Board of rs of Wittenberg Academy, a high of the Norwegian Synod.

918 he was elected a member of the of Directors of the North Wisconsin , and he served in that capacity for s. He was also active at various n committees and special boards of at large. During his early years in nistry he also taught parochial and was responsible for the estab- t of a parochial school at Augusta, 1915, which served the two local gations until 1937.

of the real pioneers of the Lu- Church in northeastern Wisconsin, Pastor List had a personal part in the establishment of many new congregations and the development of many others which were under his permanent or temporary care. At various times during his pastorate in Washington Township and Wittenberg he also served parishes at Tigerton, Norrie, Birnamwood, Aniwa, Morris Township, Regina, Riverside, Mattoon, Eland, and Elderon Township. During his 53-year career he never served fewer than two congregations simultaneously, and at one time during his years in Wittenberg he served seven.

DEATH NOTICE

The Rev. F. M. L. Nitz of Bellingham, Wash., President of the Oregon and Washington District, died Jan. 25. Burial was Jan. 29 at Bellingham.

New Publications

God Goes to Golgotha. By W. A. Poehler and W. F. Bruening. Concordia Publishing House, St. Louis 18, Mo. $1.75 (including one set of pictures).

This book offers two series of eight Lenten sermons each, the first by Pastor W. A. Poehler of St. Paul, Minn. In a striking manner the author deals with the "little people" of the Passion Story, but somehow while speaking of the little man or the little woman, Jesus looms greater and brighter with each sermon. These sermons are excellent examples of unity in variety. Pastor Poehler makes Jesus Christ the center of each sermon, but there is a new angle in every one of them.

The second series is by Pastor W. F. Bruening of Washington, D. C. This series is accompanied by an envelope containing six beautiful color prints picturing the most important events in the history of the Passion of our Lord. These pictures may be distributed to the worshipers at the beginning of each service. The language of these sermons is simple and yet dignified, in harmony with the serious content. They are distinctly stimulating to the preacher and edifying to the hearer.

M. S. S.

By Thy Blood. By Rev. George C. Koenig, New York, N. Y. Daily Devotions No. 81, February 8 to March 28, 1948. Concordia Publishing House, Saint Louis, Mo. 5 cents, plus postage.

Der Gekreuzigte unsere Weisheit. By Dr. Theo. Laetsch, St. Louis, Mo. From February 8 to March 28, 1948. Concordia Publishing House, St. Louis, Mo. Same prices as above.

These booklets cover the season of Lent from February 8 to March 28, and each of them is in its way an excellent guide for our daily devotions during this important season. We suggest that these brief meditations upon subjects connected with our Lord's Passion are especially fitted to assist us in our missionary endeavors. Pastors and teachers have an opportunity to call attention to them, and the one who has used them may offer a copy to someone who should become acquainted with this material. Let us by all means everywhere make the most of these opportunities. M. S. S.

Miscellaneous

Dedications

Bridgeport, Mich. The remodeled chapel of the Lutheran Church of Bridgeport (E. C. Kuehnert), Chirstmas Day.

Caxias do Sul, Brazil. The new chapel of Peace Congregation (W. P. Rennecke), 23. Sun. p. Tr., Nov. 9.

Linn, Kans. The new school of Immanuel Congregation (J. L. Strelow), Sun. p. N. Yr., Jan. 4.

Little Valley, N. Y. The new carillonic bells of St. Michael's Congregation (H. W. Sander), 4. Adv. Sun., Dec. 21.

Ocala, Fla. The new chapel of St. John's Congregation (E. F. Helms), 25. Sun. p. Tr., Nov. 23.

San Diego, Calif. The new school of Grace Congregation (C. Damschroeder), 15. Sun. p. Tr., Sept. 14.

Tecumseh, Nebr. The new parsonage of St. John's Congregation (J. Gerken), 4. Adv. Sun., Dec. 21.

Nominations

For Concordia Teachers College, Seward, Nebr.

I For *Librarian:*

Prof. George J. Beto, Austin, Tex.: Holy Cross, Goehner, Nebr.
Rev. L. P. Bornhoeft, Cedar Rapids, Iowa: St. Matthew's, New York, N. Y.
Mr. Hugo David, Denver, Colo.: Bethlehem, Denver, Colo.
Rev. Virtus Gloe, Kansas City, Mo.: Trinity, Alton, Ill.
Rev. R. Griesse, Utica, Nebr.: Bethany, Omaha, Nebr.
Rev. Reinhard Koepp, Green Isle, Minn.: St. John's, Waco, Nebr.
Prof. Albert E. Meyer, Bronxville, N. Y.: St. John's, Seward, Nebr.
Mr. Walter E. Mueller, Kansas City, Kans.: Zion, Staplehurst, Nebr.
Rev. Erich Oelschlaeger, St. Louis, Mo.: Mt. Calvary, Omaha, Nebr.
Prof. Arnold Pennekamp, Greensboro, N. C.: St. Luke's, Elizabeth, N. J.
Rev. Luther Poellot, Dallas, Tex.: Trinity, Lincoln, Nebr.; Zion, Garland, Nebr.
Mr. Hilmar Sieving, Chicago, Ill.: Zion, Hastings, Nebr.
Rev. Otto F. Stahlke, Waltz, Mich.: Immanuel, Saginaw, Mich.
Prof. B. W. Teigen, Mankato, Minn.: St. Peter's, Hampton, Nebr.

II For Chair of *English:*

Rev. John F. Choitz, Iowa City, Iowa: St. Peter's, Hampton, Nebr.
Mr. Hugo David, Denver, Colo.: Christ, Denver, Colo.
Mr. Arthur W. Gross, St. Louis, Mo.: St. John's, La Porte, Ind.; St. John's, Lombard, Ill.; Bethlehem, Fort Wayne, Ind.; Trinity, Lombard, Ill.
Rev. Allan H. Jahsmann, Warren, Ohio: St. John's, Waco, Nebr.; Christ (Logan Square), Chicago, Ill.; Christ, New Castle, Pa.
Rev. Karl Keller, Lubbock, Tex.: St. Paul, Austin, Tex.
Rev. Alfred E. Leja, Clifton, N. J.: St. John's, Corning, Mo.; Zion, Staplehurst, Nebr.
Mr. Walter E. Mueller, Kansas City, Kans.: Our Savior, Kansas City, Kans.; Calvary, Kansas City, Mo.
Rev. F. L. Neebe, Columbia, Mo.: St. Paul's, Iowa City, Iowa.
Prof. Edgar J. Otto, St. Paul, Minn.: St. John's, Seward, Nebr.
Prof. Arnold Pennekamp, Greensboro, N. C.: St. Luke's, Elizabeth, N. J.
Mr. Ben. Pfeiffer, Racine, Wis.: Trinity, Lincoln, Nebr.
Rev. Raymond Pollatz, Detroit, Mich.: Redemption, Detroit, Mich.
Prof. Oliver Rupprecht, Milwaukee, Wis.: Holy Cross, Goehner, Nebr.
Rev. Walter H. Wendland, Farley, Mo.: Christ, Falls City, Nebr.

The election is to take place at Seward, Nebr., March 2 at 10:30 A. M., by which time all communications regarding above candidates must be in the hands of I. C. Heinicke, *Chairman,* Board of Control, Seward, Nebr.

Election Result

For the Associate Professorship of Church Music at Concordia Teachers College, River Forest, Ill., Mr. Carl Halter of River Forest, Ill., was elected January 13, 1948. — P. L. Kluender, *Secretary, Board of Control.*

The Praesidium Appointed the Following Committees

according to instructions of Synod

Board for Higher Education

Dr. H A. Grueber, Rev. M. Walker, Dr. O. P. Kretzmann, Mr. S. J. Roth, Mr. Walter Gast, Mr. E. W. Buenger, Dr. Walter R. Goetsch.

Committee to study the non-budget items

Rev. J. E. Herrmann, Rev. A. Zeile, Mr. Ernest Balke, Mr. Andrew Schnack, Mr. A. T. Wilson.

Committee to study developments in the National Lutheran Council

Rev. A. Brunn, D. D., Dr. L. Meyer, Mr. W. C. Dickmeyer, Mr. Carl A. Geist, Mr. Arthur Miller.

Committee to study the problems of marriage, divorce, and remarriage

Dr. O. A. Geiseman, Dr. Norbert Dettmann, Mr. E. H. Ruprecht.

Committee to prepare a suitable seal for Synod

Prof. L. Blankenbuehler, Rev. A. R. Kretzmann, Prof. Emil H. Deffner.

Committee on Catechism

Rev. Erwin Kurth, Prof. O. C. Rupprecht, Teacher J. M. Runge.

Committee to study the trends of school enrollment, teacher training, etc.

Prof. A. O. Fuerbringer, Rev. H. J. Boettcher, Rev. C. Th. Spitz, Rev. F. A. Schwertfeger, Prof. A. V. Maurer, Supt. S. J. Roth, and Mr. E. C. Sieving.

Committee on Constitutional Matters

Dr. J. H. C. Fritz, Rev. A. H. Grumm, Dr. M. F. Kretzmann, Mr. Herbert Kuenne.

Armed Services Commission

Dr. P. L. Dannenfeldt, Rev. F. C. Proehl, Rev. K. Schleede, Rev. O. A. Sauer, Prof. Otto Sohn, Mr. O. C. Rentner, Mr. Theo. H. Schlake.

Public Relations Committee

Rev. E. C. Fackler, Rev. Adolf F. Meyer, Prof. A. G. Huegli, Rev. M. E. Reinke, Mr. J. W. Boehne, Mr. G. Halter, Mr. Fred Strodel.

Press Committee

Rev. W. F. Bruening, Rev. Adolf F. Meyer, Mr. J. F. E. Nickelsburg.

Literature Board

Rev. A. Doerffler, Rev. W. H. Eifert, Rev. W. E. Hohenstein, Rev. Otto Nieting, Mr. Wm. A. Kramer.

Synodical Radio Committee

Dr. John H. C. Fritz, Dr. G. V. Schick, Rev. J. Oppliger, Teacher Edward F. Schoenleber, Mr. Wm. Drees, Mr. Wm. Pfaff, Mr. Paul Weeke, Mr. Robert Niedner, Rev. A. Doerffler *(ex officio)*, Director H. H. Hohenstein *(ex officio)*.

Bureau on Lodge Information

Dr. Theo. Graebner, Dr. Paul Bretscher, Rev. J. W. Acker.

Committee on Finnish Relations

Dr. Paul Schulz, Rev. E. C. Wegehaupt, Rev. R. Herrmann.

Sunday School Teachers' Training Committee

Rev. Paul Koenig, Rev. A. C. Mueller, Prof. W. O. Kraeft, Prof. Th. Kuehnert, Prof. A. W. Klinck, Ph. D., Prof. Arthur C. Repp.

Committee to survey the field of Social Welfare

Rev. C. A. Behnke, D. D., Prof. Elmer E. Foelber, Mr. Lewis W. Klitzke.

Committee on the Co-ordination of Synod's Work

Rev. H. Berner, Rev. A. H. Grumm, Mr. C. A. Doerr, Mr. R. Melzner, Mr. W. E. Vieth.

Young People's Literature Board

Prof. J. T. Mueller, Th. D., Rev. R. C. Delventhal, Rev. A. Herpolsheimer, Teacher C. Tucker, Teacher A. H. Stellhorn.

Centennial Committee

Dr. H. B. Hemmeter, Dr. E. T. Lams, Rev. H. W. Romoser, Dr. H. Zorn, Mr. A. H. Kramer, Mr. G. A. Fleischer.

Committee on Doctrinal Unity

Dr. W. Arndt, Prof. W. A. Baepler, Dr. F. H. Brunn, Dr. J. H. C. Fritz, Rev. W. H. Jurgens, Rev. G. H. Meyer, Mr. H. W. Knopp, Mr. J. C. Wegner.

Committee on the Amendment of Synod's Charter

Prof. A. J. C. Moeller, Mr. Henry Buck, Mr. George Eigel, Mr. H. J. Fitzpatrick, Mr. W. H. Schlueter.

Advisory Committee in Matters of Doctrine and Practice

Rev. F. A. Hertwig, Rev. Carl A. Eberhard, Rev. Walter Nitschke, Rev. A. J. Meyer, Rev. L. J. Roehm.

Committee on Prorating Travel Expenses

Dr. M. Piehler, Rev. Kurt Daib, Mr. Herman Rodenback.

Committee to restudy Boy Scout issue

Rev. John F. Choitz, Rev. F. Kretzschmar, Mr. W. Rogner.

Committee on Allocation of C. T. O. Funds for Scholarly Research

Rev. W. F. Lichtsinn, Chaplain Martin Scharleman, Teacher Arthur L. Miller.

J. W. BEHNKEN, *President of Synod*

Correspondence School for Pastors, Missionaries, and Professional Church Workers

Education by correspondence is beyond the experimental stage. Today 149 leading colleges and universities in our country offer courses by correspondence in almost every field of knowledge. If education can be carried on successfully by this method in the secular field, why not in theology? No pastor or professional church worker is able to remain at the top level of efficiency unless he continues to be a student. A battery that is constantly being discharged and never recharged will lose its spark. Neither physical nor intellectual health and growth can be achieved vicariously. It is here where Concordia Seminary wishes to be of wider service to the Church — by means of its Correspondence School. We offer a variety of courses in theology in accordance with modern methods of correspondence teaching. We invite your correspondence. Write to CORRESPONDENCE SCHOOL, c/o REV. PROF. A. REHWINKEL, Concordia Seminary, St. Louis 5, Mo.

Candidates and Supply Students

All calls for ministerial candidates in St. Louis and Springfield and for teacher candidates in River Forest and Seward as well as applications for ministerial vicars, teacher students, and women graduates are to be sent to the respective District Presidents (not to any Seminary) by April 7. Application blanks for vicars or for teacher students or women graduates are to be obtained from the District President. Diplomas of vocation may be purchased from Concordia Publishing House. — W. F. LICHTSINN, *Chairman of Board of Assignment.*

Announcements

Pastor H. A. Ott, of Bridgman, Mich., has been appointed to fill the unexpired term of Visitor for the St. Joseph Circuit, replacing Pastor Louis Nuechterlein, whom the Lord called to his heavenly home. — A. ZEILE.

The Board for Visual Education seeks nominations for the office of Executive Director. Congregations, organizations, and individuals in Synod are invited to submit names of suitable and qualified persons. Accompany nominations with pertinent information. Send communications by March 15 to the chairman, Rev. Herman Bielenberg, 8 Pearl Ave., Oil City, Pa. — WALTER F. STEINBERG, *Secretary*, SYNODICAL BOARD FOR VISUAL EDUCATION.

Pastor Karl Schleede has been appointed as Visitor of the Schenectady Circuit since Pastor E. Giese has accepted a call to another Circuit. — H. J. RIPPE, *President of the Atlantic District.* January 20, 1948

Wanted

Lutheran lady to take charge of the kitchen in the Lutheran Home for the Aged, Anaheim, Calif. Adequate pay. If interested, write Mrs. Helen Bartke, matron, 891 S. Walnut St., Anaheim, Calif. — L. E. EIFERT.

St. Luke's Congregation, a small congregation in western Michigan, is desirous of locating a used *church bell*, anywhere from 200 to 400 pounds, and is able to pay a reasonable price and transportation. — A. FIRCHAU, *Pastor*, Saint Luke's Congregation, Nunica, Mich.

Available

Sixty copies of the old edition of green Hymnals, large size with music, in a worn condition, to any congregation paying transportation costs. — VICTOR OEHLSCHLAEGER, 16305 Friend Ave., Maple Heights, Bedford P. O., Ohio.

Changes of Address

Pastors

Abel, Albert P., 32—15 87th St., Jackson Heights, N. Y.
Birner, Charles R., 1023 W. Second Ave Elk City, Okla.
Brohm, Theo. L., Chaplain. Home add 22 Danbury St., Oakland 5, Calif.
Busch, E. D., 4019 Oregon St., Springfield, Oreg.
Draheim, L. W., Office of the Chaplain. Augustana Hospital, 411 Dickens Ave Chicago 14, Ill.
Geihsler, Walter, 1212 Griegos Road, R Box 1229C, Albuquerque, N. Mex.
Going, A. E., 1229 Linden Ave., Park Ridge, Ill.
Gottberg, C. F., *c. r. m.*, 3645 Clayton S Denver, Colo.
Hansen, H. M., Vallonia, Ind.
Harms, Theo., 430 St. Augustine, Port Arthur, Tex.
Heinemeier, Geo., Winchester, Tex.
Hoyer, Victor, R. 4, Lockport, N. Y.
Janke, W. H., 306 W. Erie St., Missouri Valley, Iowa
Krahn, W. F., R. 2, Cole Camp, Mo.
Krueckeberg, G. A., 714 S. Hastings Av Hastings, Nebr.
Leja, Alfred E., 524 Wharton Ave., Philadelphia 47, Pa.
Mensing, G. E., Box 238, Eagle Grove,
Riese, Rodney W., R. 2, Wiota, Iowa
Sabo, Andrew, Cedar Springs, Ont., Ca
Schulenburg, H., Sherwood, Ohio
Steil, W. A., 607 N. Vine St., Glenwood
Sterz, Ewald L., 24840 Ward Ave., Dearborn, Mich.
Thiele, W. A., 310 Via Potrero, San Lorenzo, Calif.
Threinen, R., 43 Fourth St., N. E., Calgary, Alta., Can.
Tschirley, Richard, 312 Palouse St., Wenatchee, Wash.
Uhlig, Walter D., 1746 W. 46th St., Los Angeles 37, Calif.
Weber, Edmund W., Chief, Chaplain sion, Veterans Administration, Branc No. 8, Fort Snelling, St. Paul 11, Mi
Westphal, J. R., R. 1, Gillett, Wis.
Wieneke, P. F., 3120 Fifth St., Wyandotte, Mich.
Winter, Harold F., 519 St. Croix St., Hudson, Wis.
Zorn, R. M., Nagercoil, Travancore, S.

Teachers

Bentrup, G. L., 5511 Woodview St., Austin, Tex.
Bergman, Walter J., 7152 S. Greenwoo Chicago 19, Ill.
Gerdes, G. W., 426 E. Broadway, Muskogee, Okla.
Krause, Victor C., 2634 Morgan Ave., Minneapolis 11, Minn.
Nehrig, R. H., Pierce, Nebr.
Staffeld, Dan, 1000 Deana, El Monte, C
Zielske, Edwin E., 114 Second Ave., N Rochester, Minn.

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